

A  
S E R M O N

Preach'd in the PARISH-CHURCH of  
*WROTHAM* in *KENT*,

*November 17. 1723.*

Occasion'd by the Death of the Right Honourable  
*C H R I S T O P H E R*,  
L A T E  
Lord *B A R N A R D*.

By *T. C.* <sup>*urbi*</sup> Rector of the said Parish.

Ἦν δ' ὑπολείψας Σῶμα, ἐς αἰθέρ' ἐλεύθερον ἔλθης,  
Ἔσσεαι ἀθάνατος, μὴ ἄμβροτος, ὅκ' ἔτι θνητός.

*350*  
PYTHAG. Aur. Carm. ad Finem.

L O N D O N :

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SEARMON



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To the Right Honourable

W I L L I A M,

Viscount V A N E,

Lord D U N G A N N O N.

MY LORD,



THE very long Friendship which I had the Honour of receiving from the LORD BARNARD, my late Parishioner, soon determin'd me, upon the Approbation of the Right Honourable His Lady Dowager and your Lordship, to pay this small Tribute to His Memory: In which, I have taken the Liberty of adding to that shorter Account from the Pulpit, a Few brief, but very just Memoirs, relating to His Lordship's Character and Conduct.

The decent Concern of my Auditors at so Melancholy an Occasion, rendred the Discourse, how mean soever in it self, both Seasonable and Acceptable to Them: So that I thought fit, under the Same further Approbation, to oblige Them with a Few Printed Copies, as a more lasting Remembrance than those transient Impressions which are usually made by the Ear: And having thus

# DEDICATION.

far ventur'd to submit so Hasty a Performance to the Judgment of Others, I apprehend that I have some Right to screen my Self under Your Lordship's Patronage.

Your known Affection to the present Happy Establishment, join'd with an inviolable Attachment to Our Constitution and Civil Liberties; Your Generous, Candid, and Engaging Temper; and, above all, Your Exemplary Piety and Zealous Regard to the Honour and Interests of Religion, in an Age when 'tis almost become Unfashionable; very justly intitle Your Lordship to a general Respect from all true Lovers of Our Church and State, as well as the sincerest Wishes, That those Paternal Vertues may descend in Your Ancient and Honourable Family to the latest Posterity: In which None can more heartily join, than

My Lord,

Your Lordship's very much Oblig'd,

and most Obedient Servant,



THO. CURTEIS.



PHIL. ii. Ver. 21. Latter Part.

## *To Die is Gain.*



THE Former Part of this Verse is a short Description of the Excellent State and Character of Every Good Christian whilst He lives; — *To me, to live, is Christ* — : And the Latter shews the Enhancement of His Happiness when He dies — ; *Death will be Gain or Advantage to Him.*

The Latter, is what I intend only to insist upon at this Time: And I doubt not but the Gainful Exchange, intimated by S. Paul in the Words of my Text, will evidently appear to be such, when I have fairly represented, by way of *Antithesis*;

1. *What those Evils and Inconveniences are, which all Good and Pious Christians are expos'd to in this World; and which They are freed from by Death:*
2. *What that Real and Positive Blessedness is, which will cause Death to be so highly advantageous to Them.*

To begin with the Former.

1. *Every Good and Pious Christian obtains by Death, a perfect Freedom from all those Sorrows, Cares and Fears, to which He was formerly expos'd.*

He then immediately gains a perfect Deliverance and Security from all Kinds of Evils which He either felt or fear'd, during the Time of his Warfare on Earth. Man's Life in this World is One continu'd Course of Sorrow and Care, mixt

mixt with a Few, indeed a very Few, inconstant and transient Comforts: Like a gloomy Night, in which here and there a few Stars may be seen; Or like a cloudy Day, wherein the Sun now and then shines out a little. Holy *Job* tells Us — *Man, that is born of a Woman, is not only of few Days, but full of Trouble* — ; yea, He is *born to Trouble*, with the same natural Tendency as the Sparks have to fly upward — . Ever since Sin came into the World, it has been no better than One diversified Scene of Misery. We are at first brought into it with Pain; and there is usually Something or other falls out to make Us uneasy whilst We are in it, and when We are going out of it too: And it is suitable to the Divine Wisdom and Goodness that it should be so; for otherwise We should forget the main End and Design of our Being. For None, not the Best of Men, could ever find this World a Quiet Habitation. The Son of God Himself was expos'd to Sorrows, and acquainted with Grief, whilst He was here on Earth. But Every True and Faithful Christian, when He comes to Die, gains a perfect Freedom from all Kinds of Misery. All is calm and quiet, satisfactory and delightful, in the Upper Regions. Sighs then are chang'd into Songs of Praise, and Lamentations into *Hallelujahs*. All His Tears are wip'd away; and He enjoys Eternal Peace and Rest, when He is got out of the Noise and Bustle of this Lower World. He is not only deliver'd from all the Evils which He felt, but from the Fears of those which He had a Prospect of: The Prophet therefore tells Us — *The Righteous are taken away from the Evil to come.*

2. *The Good Christian, by Death, is remov'd from a State of continual Vicissitude; and which, at best, is never steady or even in any Thing.*

If in this World, We find some Mixture of Joy, or Something that is grateful and agreeable to our Wishes; how soon, and very often unexpectedly, does Some Unhappy Accident fall out, to disquiet Us! The Loss of Some Dear Friend, or Some Other Cross or Affliction, is still interrupting Our choicest Delights

Delights on Earth: For indeed This Life, at best, is but a Mixture of Prosperity and Adversity. Fair Weather and Clouds, Health, Sickness and Mortality often shift the Scenes: And what a poor Life is that which the Greatest of Men enjoy here! Our present State is but a dull Repetition of the same Things. We toil our Selves, and rest, and then return to our Labour and Cares again: So that the whole Life of Man on Earth, is no better than a continued Circle of *Vanity and Vexation of Spirit*. The Disciples of our Blessed Savior, when They saw the Glory of His Transfiguration, cry'd out—*'Tis good for Us to be here*—: But, We read, that a *Cloud presently came and overshadow'd Them*. Thus 'tis with Us in this World: When Something happens to please and delight Us, We are ready to think, like Them, 'tis good for Us to continue in this Condition: But how soon do Other Views, of a quite different nature, break in upon Us, to frustrate all our fond Expectations and Hopes! Whereas, the truly Pious, Resign'd, and Humble Christian, being once releas'd from the Clogs of Earth, gains a compleat Deliverance from this Mutable State of Things: and, instead of it, enters upon a Life of constant, even, and uninterrupted Pleasure and Delight. The Joys of the Heavenly Inhabitants are never eclips'd: Their Blessedness is as Unchangeable as the Eternal Fountain from whence it flows; *with Whom, We are assur'd, there is no Variableness nor Shadow of Turning*—. When They Die, They enter into a *Kingdom which cannot be shaken*, and put on Crowns that will never fade.

3. *A further Advantage which all Good Men obtain by Death, is a Freedom from Those troublesome Passions, and all the ill Effects of them, which they are liable to in these Earthly Bodies.*

The Best of Men, who are still but Men, *i. e.* Frail and Imperfect, whilst They live here, are often subject to the Prevalence of many Sinful and disorderly Passions: Which They are apt either to raise too high, or continue too long, or else to place Them upon Unworthy and Unsuitable Objects: And the Effects of These, too commonly appear in Unguarded Words, and

and Hasty Resolutions, with Rashness and ill Management of their Actions and Behaviour. How innumerable are the Inconveniences, that the Ill-government of those Useful Passions, which, for Wise and Excellent Ends, God has implanted in our Nature, does expose Us to, in this present State of Mortality! But when These are reduc'd to their proper Bounds, and subjected to the Conduct of their First Mover, Divine Reason and Love, They cause a delightful Harmony in all the Faculties of the Soul. This shall be enjoy'd, in the highest Perfection, in those Blessed Regions above; into which all Good Christians are translated by Death. There, they are eternally freed from all those inward Tumults; and no longer forc'd to keep a continual Guard against the Dangerous Enormities of a Frail and Corrupted Nature. Such a Freedom must needs be an inexpressible Ease and Delight to Them: When They enjoy, not only a perfect Tranquillity from without, but inward Peace and the purest Serenity of Mind; being wholly deliver'd from the innumerable Infirmities, which in this World, had so often interrupted the True Quiet and Happiness of their Souls.

4. *Death will be an exceeding great Advantage, as it will give Us a perfect Freedom from that strong Inclination and exorbitant Love to Earthly Things, which Human Nature is universally prone to.*

The Soul, at its First Entrance into the Body, by reason of the Unfitness of Those Organs which it was design'd to influence, is, for a long Time, incapable of acting like it Self; and is forc'd to wait, till They become fit Instruments for its more Excellent Operations: Hence We are accusom'd, for many Years, to make an Estimate of Things, not by Reason, but by Our Senses: And how greatly does this corrupt, and bias our Judgment of Things; so as to make Us overvalue Sensual Objects, till We find it very Difficult to choose or relish any Thing which lies above that Province! No Wonder then, that it becomes not only hard, but impossible, without the Aids of Divine Grace, to subject our Selves to the  
Holy



Holy Rules of Religion and a Spiritual Life. Upon this Account, 'twas a very great Advantage that *Adam* had, above His Posterity, in being created a perfect Man, and in the full Exercise of pure and uncorrupted Reason: yet this, thro' ill Management, was too weak for His Security. How much more Difficult then is it, for Frail and Fallen Mankind, who have been so long subject to the many Excursions of Childish Rashness and Youthful Vanity and Folly, even when Reason comes to take the Throne, to submit themselves to the Reveal'd Will and Laws of God! 'Tis therefore the Work of every Good Christian in this World, to be always warring against the Bent of His own Corrupt Inclinations, and to give a Right Turn to the more Noble Faculties of the Soul; so as to make Daily Advances towards *those Things which are Unseen and Eternal*; thro' the gracious Influences of the Holy Spirit, which are both ready and abundantly sufficient for His Assistance. And tho', in this respect, the Best of Christians find it hard enough to conquer Themselves; yet, when They come to be uncloath'd of Mortality, and the present Imperfections which attend it, They gain a compleat Conquest over all the troublesom Difficulties of this Spiritual Warfare. For, in the

*5th Place; By this Happy Exchange They gain a perfect Freedom from Sin, and from all the Temptations to it.*

Tho' the Sincere and Pious Christian does not live in a Course of Sin, or in the habitual Allowance of any Favourite Vices, (For that would be inconsistent with the very Name and Character which He bears) yet He is not without Failings and Infirmities; and in many Things offends that God whom he above all Things loves and fears. But thro' Faith in the Propitiatory Sacrifice and attoning Merits of a Saviour, and the daily Exercise of His own watchful Endeavours, He not only keeps His Standing, but often finds Joy and Consolation arise from his Penitential Sorrow. For, indeed, a great Part of the Life of every Religious Person, ought to be employ'd in humble Reflexions on the Errors and Frailties of the Time past, with suitable Care and Resolutions for the



Future. Now, from all this Trouble and Conflict, the Good Dying Christian gains at once an absolute Deliverance: So that He may joyn with the *Apostle* in that Noble Triumph---  
*O Death, where is thy Sting? O Grave, where is thy Victory---*?  
 At his leaving this Sinful World, 'tis the highest Comfort to Him, not only that His Transgressions are pardon'd for the Redeemer's sake, but that He shall never more offend that infinitely Gracious God, whom He has truly lov'd and faithfully serv'd. And then

*Lastly, Good Men, by Dying, obtain a perfect Freedom from all Bodily Pains and Sicknes.*

'Twas Sin that brought Diseases, Pain, and Mortality into the World: and being once freed from the Cause, They are also eternally freed from the Effects. When We have put off these infirm, and perishing Bodies, We shall feel none of the Calamities which now attend them: For the Friendly Hand of Death, will fix Us above the Reach of all that Sorrow Pain and Sicknes, which the Supreme and infinitely Wise Being has allotted for the Tryal of our Faith and Patience in this Lower World. So innumerable are the Diseases, and so acute the Pains, which We are at present liable to, that Such as have had the severest Experience, would much rather choose Health with Poverty, than the greatest Honour and Wealth with long and painful Sicknes. As to those very Few, who pass thro' the First Stages of Life without any of these troublesome Incidents; the unavoidable Decays of Old Age will bow Them down to their Native Earth. Tho' the Frail Building may, with Care and good Management, be propt for many Years; 'twill certainly fall at last, notwithstanding Their utmost Endeavours to support it. Neither is it strange, that the Frame of our Bodies should be so frequently disorder'd, impair'd, and at last dissolv'd; if We consider the great Number of different Parts which make up the wonderful Composition, and their necessary Dependance on each other; with the Alterations of that Air by which We breathe, and the numberless Accidents to which We are continually expos'd. It rather deserves an high Acknowledgment of the Divine

Wisdom Goodness and Providence, that a competent Measure of Health and Ease, is so long preserv'd. As all these Calamities and painful Disorders are common to the very Best of Men, as well as Others; so, nothing but Death can make a perfect Cure of Them. When that seasonable Relief comes, Their Bodies are laid at Rest in a safe Repository; which, at the Divine Call, will faithfully restore every Particle of them: and then They shall be wholly refin'd from their Drossy Qualities, and altogether impassible, so as never to be subject to painful Alterations any more. This is a Part of that Blessed State of the *New Jerusalem*, which *S. John* has foretold — *That God will wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Pain; for the Former Things are pass'd away —* .

I proceed now to the Consideration of that Real and Positive Blessedness, which Death will bring Every Pious and Faithful Christian to the Possession of. And,

1. *They will hereby gain, in the utmost Capacity of their Nature, a perfect Knowledge of God.*

'Twas One of those Eminent Blessings declar'd by Our Saviour Himself, in His memorable Sermon on the Mount, — *that the Pure in Heart shall see God —* : and *S. John* has assur'd Us, That tho' They cannot at present comprehend the Perfection and full Extent of that Blessedness; yet — *when Christ shall appear, they shall be like Him, and shall see Him as He is —*. That Measure of Knowledge of the Divine Nature and Attributes, which the Best and Wisest of Men attain to in this Life, is very low and imperfect, in comparison of what it shall be Hereafter; when Their Faculties shall be enlarg'd proportionably to the Immenity of the Object: For, — *To see God as He is* — must needs signify a very clear perfect and comprehensive Knowledge. Therefore

*In that Happy State, which Death will bring Every Good Christian to, They shall not only have a perfect Knowledge of God, but a perfect Likeness and Conformity to Him.*

The Highest Excellency that We are capable of in this World, is, to be, in some measure Partakers of the Divine Nature: To be like God, in the delightful Practice of Righteousness and Truth; in Love, Mercy and Universal Goodness. These Divine Vertues He has propos'd for Our Imitation; and all Good Christians ought to aspire after Them whilst on Earth; which is the highest Improvement, and the truest Dignity of their Souls. This S. Paul describes by— *Beholding, as in a Glass, [i. e. with a faint and Reflexive View] the Glory of God*: Whereas, the Sight and Knowledg that shall be enjoy'd in the Other World, will be so full and perfect, as to transform the Soul intirely into the Divine Image. For, the Holy Scripture has assur'd Us, That *the Spirits of Just Men*, in that Blessed State, *shall be made perfect* —: And the Essential Happines of Heaven consists in a Perfection of Holiness, and in the absolute Sanctification of our Natures.

3. *A further Happy Consequence of such a perfect Knowledg of, and Likeness to God, will be a Perfection of Love to Him and to Each Other.*

Being thus inseparably united to the Eternal Fountain of Life and Glory, in the highest Degree that their Nature and Capacity can comprehend, their Contemplations on the Divine Attributes must needs be most Sublime and Spiritual: Especially from the Bright Ideas of, and ravishing Reflexions on that Infinite Love, which has condescended to do so much for Them; in pardoning their Sins for Christ's Sake; in *purifying their Hearts by Faith*; and making Them every Way susceptible of the most Pure and Exalted Love, both to God and to Each Other. Being now able to comprehend that Great and Awful Mystery of Salvation, declar'd in Holy Writ, *That God was in Christ reconciling the World unto Himself*—, 'tis impossible but They must love that God who has conducted Them by His Grace thro' this Evil World, in the midst of so many Spiritual Dangers, Snares and Temptations; and who has perform'd all the Gracious Promises made



made to Them, respecting this Blessed State of Eternal Glory which They are in Possession of.

4. *That which further heightens the Advantage of this Happy Change, is, That They shall obtain a Fulness of Joy, Pleasure, and Satisfaction to their Minds.*

This must needs arise from the Former. Their perfect Knowledge of God, and of His Glorious Attributes; their Likeness to Him, and intire Love of Him, cannot but fill the most enlarg'd Faculties of their Souls, as Holy *David* expresses it, with a *Fulness of Joy and Pleasures for evermore* —. The Best of Men, in this World, when They duly reflect on Themselves, may find many Things to trouble and disquiet Them: Their Sins and Imperfections will always appear in View. But in the Other World, when *Mortality is swallow'd up of Life* —, and all their Imperfections are done away; when their Understanding is brighten'd and improv'd to the utmost; so that They can see nothing in God and His continual Manifestations to Them, but what is most Lovely and Desirable; and Nothing in Themselves but what is perfectly agreeable to His Holy Nature and Will; it must needs fill their Souls with Wonder and Joy, and their Mouths with Praise. An unspeakable Addition to their Happiness will also arise from the Friendly Intercourse which They shall have, with that Kind and Sublimar Rank of Beings, the Holy Angels: But, above all, from Their immediate Converse with the Blessed *Jesus*, in His Exalted Human Nature, and in the Communicated Glories of His Heavenly Kingdom. Likewise the Society of Holy Persons, who have liv'd in all Ages of the World, and especially of Those who were their Dearest Friends on Earth, cannot but be highly amiable and wonderfully transporting: When, with One Heart, and One Mouth, They shall eternally celebrate the peculiar Praises of Their Redeemer. How Delightful must it needs be, to dwell where Nothing but Love and Kindness, Peace and Harmony, will be found for ever: Where there are none of those Exorbitant Passions, nor of that Pride and Folly which are so common



common in this Miserable World; destroying the Friendship, and disturbing the Peace of Societies!

5. *A further Advantage which Every true Christian will reap by Death, arises from the Excellency of the Place, into which He shall be receiv'd.*

Heaven indeed, as I observ'd before, consists eminently in a Perfection of Holiness; or the Improvement of Human Nature to the highest Excellency that 'tis capable of. But yet We are taught, in Holy Scripture, to conceive of it as a Glorious Place too: And as Such, it must needs heighten the Delight of Those that dwell in it. If the Outside of Heaven and Those Radiant Bodies of Light which are plac'd at so great a Distance from Us, appear now so Bright and Dazling, and so full of Wonder and Glory, that the Strongest Eye can scarce behold it; How Glorious must those Heavenly Mansions be, which God the Father, and Christ Jesus our Blessed Saviour, have prepar'd for the Reception of all Those that love and obey His Gospel, as well as for the immediate Manifestation of His Unchangeable Goodness and Love! If the Almighty Creator has shewn so much Power and Wisdom in the Fabric of this Visible World, which is corruptible and design'd for a Dissolution; and in framing the Earthly Tabernacles of Our Bodies, which are always ready to drop into Nothing; What Wisdom, what infinite Contrivance has He shewn in the Structure of Heaven; that Seat Royal, and City of the Living God—, of which He is said, by way of Eminence, to be *the Builder and Maker*—; and which He has design'd for the Eternal Habitation of all that truly Love, Believe in, and Obey Him! And

*Lastly, That which crowns all, and makes this Gain of Every true Christian by Death compleat, is, That They are sure this Blessedness is Unchangeable; and that it can never be lost, or, for the least Moment, eclipsed.*

This, the Holy Scripture frequently expresses by that short but comprehensive Phrase, *Eternal Life*: Which are Words of too vast an Extent to be fully understood in this present

State of Mortality; and can only be explain'd in that Heavenly World where it shall be enjoy'd. In Order to which, We have an infallible Assurance from the Word of God, That *the Vile Body*, which was *sown in Corruption*, shall be *raised Incorruptible, and made like to the Glorified Body of Christ*: Whereof He has given Us a sure Pledg and irrefragable Proof, by His Own Resurrection, as *the First Fruits of Them that sleep in Him*. It may abundantly satisfy Us, That infinite Wisdom Power and Faithfulness have undertaken to accomplish this Great Work; and tho' We cannot explicitly comprehend the manner How; yet We may rest fully assur'd that the Thing it self shall be: Since He is Faithful who has promis'd it; and, as He can neither be deceiv'd, nor deceive Mankind, So 'tis our indispensable Duty, and the best Homage We are capable of paying, to Believe Him on His Word. On this sure Foundation We may justly bid Defiance to all the cavilling Objections which Human Wit or Philosophy can make to the contrary. And if so; then We need not be much concern'd That in a very little Time We must leave the pleasant Light of this World, and go down into the gloomy Mansions of Death; that We must cease from all Action and Business here; and not only be laid out of Sight and Remembrance, but have our Bodies chang'd into Dust and Rottenness. This is indeed a Melancholy Scene to Flesh and Blood; And the more affecting, because We know 'tis what We can't possibly avoid; and that a Few short Turns more in the World will certainly bring Us to it. Yet *the Righteous Person has such a sure Hope in His Death*, that He is qualified to receive it with the Embraces of a Friend, and to look through those Dark Shades with Comfort and a pleasing Serenity. For, tho' those intimate Companions, the Soul and Body, must part; yet the Separation will be but for a Time: During which, the Former shall be immediately advanc'd to further Heights of Happiness, with much clearer Sensations of the Divine Favour and Love; and the Latter, *resting in Hope*, shall quietly pass away a short Night of Oblivion; till the joyful Time of its being *rais'd in Glory, and cloath'd with Light and Immortality as with a Garment*: And then Both shall

shall meet together, with the highest Transports of Wonder and Praise, and in a far more Happy Union, never to be Dissolv'd.

I would now dismiss this Argument with Three or Four plain Practical Inferences, suited to the present Occasion. And

1. *We may hence learn, How highly it concerns Every One of Us to make suitable Provision for Our Last End.*

The necessary Qualifications for a Blessed Eternity, must be begun in this Life: For, the same Kind of Disposition and Affections which We now principally cherish and indulge, will accompany Us into the Other World. Therefore, so far as we live and act like Christians (without which We cannot be intitl'd to those Rich and Glorious Hopes which I have been speaking of) We must begin that Sort of Life here, which, when We have pass'd thro' this Mortal State, shall be fully perfected in Heaven: I mean, a Life truly Religious, or habitually devoted to the Service and Glory of God. All the cheating Advantages which this World can afford, if we could take Them in one comprehensive View, would not be an Equivalent for One Voluntary Deviation from the Strait Way which leads to Everlasting Happiness: For He certainly pays too Dear for all the Riches and Pleasures on Earth, who purchases them with the Violation of His Conscience, and the Loss of His Innocence. You that are Young, will do well to improve Every fresh Instance of Mortality, by an Early Remembrance of your Creator; by dedicating the First Exercises of Reason, and the Prime or Choicest of your Affections to Him, before the Habits of Vice, the Force of Bad Examples, and the Temptations of this Evil World have got the Ascendant over them. Such an Early Resistance against the Bent of corrupt Nature, by submitting to the Happy Restraints of Religion with Choice and Delight, is the Noblest Sacrifice, and most highly Acceptable to God. Beware of deceiving your Selves with a false Notion, That Youth may be allow'd Liberty, and that a very little Religion may



may suffice for that Stage of Life. 'Tis extremely Dangerous, not to begin well at First: Since nothing is more common than for Persons to go on in that Way which they first choose, whether it be Good or Bad. If You now turn the deaf Ear to those Kind Admonitions which God has given You in His Holy Word, You can't be sure that He will afford You the Grace to consider, and repent hereafter: Therefore *Now is the acceptable Time; Now is the Day of Salvation.* As to Those of Us who are of a more advanc'd Age; it behoves Us seriously to consider the exceeding Worth of the present Opportunity which We yet enjoy; and that the Time of Sickness, or of Old Age (if We should attain to it) is very unfit for Beginning that Great Work which was the Principal End of our Living. Beside, if we should then have never so earnest a Desire to repent, We can have no Certainty that God, whom We had before so little regarded, will accept the very last Dregs of Life, or the feeble Service of those Years wherein We our Selves can take no Pleasure. How safe, how Happy and Comfortable then, is the Case of Those, who have been always upon their Watch, and by a constant Preparation, have made that Hour of Trial familiar to Themselves before Hand; so that They have little more to do, when it comes, than to trim their feeble Lamps, and patiently wait for the Bridegroom's Coming! Therefore, Let Every Funeral Solemnity, which We so frequently behold in Others, make Us duly mindful of our Own: always remembering that this Short and Uncertain Life is the only Time allotted Us to make Provision for Eternity; and that, To slip these precious Moments, which were design'd for such an Excellent Use, either in a bold Contempt or careless Neglect of a Future State, will of all Things most imbitter Our Passage into the Other World.

2. *From what has been already said, of the Great Advantages which all Pious Christians will gain by Death, We may also infer, That They have just Reason to bear with Patience and Chearfulness all the Calamities of this Present Life.*



If a Man were, indeed, to look round Him, and see Nothing but a Scene of Trouble and Distress on Every Side, without any Hope of obtaining Relief, or a comfortable Retreat, it must needs damp the Force and Vigour of His Spirits. But, to have Hope in Misery; and much more, to have a sure Prospect of a Deliverance, which will be infinitely to our Advantage; ought to raise and strengthen Every Power of our Souls, that We may *run with Patience the Race which is set before Us*; till in due Time, we reap the Happy Fruit of Our Labours, and thro' many Tribulations obtain the Incorruptible Crown. The greatest of Worldly Deliverances, are but from Some particular Troubles; which, when remov'd, may either return, or be succeeded by Others as Bad or Worse; And if it be not so, yet all the Joy and Satisfaction arising from Such Deliverances, can last but for a very little Time: They are gone with the fleeting Vapour of Our Life, almost as soon as We begin to perceive and relish Them. But We have an Universal Freedom and Happiness before Us; when We shall be deliver'd from the present Clogs of Earth, and freed from Sin. We shall put off these perishing Tabernacles, which are every Day hastening towards a Dissolution; and receive Them again in the most Pure Exalted and Incorruptible State. There, We shall obtain a perfect Deliverance, heighten'd by Eternity, and join'd with Positive Blessedness; always springing up from the inexhaustible Fountain of Life. Therefore

3. *We ought to meditate on this Great Change with Frequency and Delight.*

'Tis not enough to think, That at the End of a very Short uncertain and miserable Life, We shall gain a Quiet Recess in the Grave, — that House appointed for all Living; where the Wicked cease from Troubling, and the Weary are at Rest —: But We must look Higher, towards those purer Regions above, which are never ruffl'd by Storms and Tempests, nor sullied by Clouds and Darkness. This is the Only Rest, and the

the proper Habitation of Immortal Spirits; where perfect Holiness and perfect Happiness shall keep equal Pace with Eternity. But This cannot be obtain'd without passing thro' the Gate of Death; which every Good Christian may esteem as the sure Way to Eternal Life and Liberty. And certainly 'tis worth all the Pains and Agonies of Dying, to be remov'd into a State which is perfectly and unchangeably Good: Where They shall exchange Sin, Sorrow, Dark-ness and Trouble, for the most Glorious and inconceivable Light Purity and Peace. Why then should They, who truly love God, be afraid or unwilling to go into His Presence; since the Vell of this Mortal Flesh must be taken away, before They can behold His Glory? That which principally concerns Every One of Us, is, To live as Those who have such High and Excellent Hopes in View; by making all the Cares and Incumbrances, the Pleasures and Diversions of this Life, subservient to the Nobler Interests of Our Souls; and engaging in all the Positive Duties of Religion with Constancy and Delight. If, as the Apostle says, — *To Us, to live, is Christ; to die will be Gain* —: i. e. If We live to the Honour of Our Blessed Saviour, and endeavour to promote it in the World; If We truly Believe in Him, and obey His Gospel; if We make Him the Pattern of our Lives, and His Precepts, the Rule of them; We may then, like the Holy Psalmist, *pass thro' the Valley and Shadow of Death, without fearing any Evil*; nay, with a comfortable Assurance That 'twill be infinitely to our Advantage. Upon such suitable Reflexions as these, the Thoughts of our Latter End, and of the Dissolution which We must undergo, will not be shocking or uneasy, but frequent and familiar to Us; As it will put an End, not only to the uncertain Comforts, but to all the Dangers and Troubles of this World; and give Us a full Possession of perfect Blessedness, Eternal, Unchangeable, Boundless as Our Wishes, and Lasting as Our Souls. So that, in the

4th and Last Place, Such Considerations may serve to moderate the Grief of surviving Friends, under the Loss of Those who were most Endeared to Them.

The Conduct, and Noble Aphorism of King *David*, upon such an Afflicting Occasion, was not only Philosophical, but truly Religious [ — I shall go to Him: He shall not return to Me. — ] Nevertheless, both the great Example of Our Saviour in the Case of *Lazarus*, and the Laws of Christianity allow Us to be sensibly affected with Such Losses: Nor is it in any ways unseemly, That the Body, which is *sown in Corruption*, should be water'd with the Tears of Them that plant it. God has endu'd Us with Natural Affections for Wise and Good Purposes; and not to shew them upon such proper Occasions, would argue the Want of Humanity: But then We must remember That to mourn immoderately, as *Those that have no Hope*, shews the Want of our Duty to Him, and of a becoming Submission to His Will. Especially when We consider that They who are gone before Us, in the true Faith and Fear of God, have left a World which is full of Sorrow, Changes and Troubles; a Place, which at the Best, is never long Easy and Quiet, for a State of perfect Peace and Rest. Here, They were expos'd to many Troublesom Inconveniences, and Uneasy Conflicts with Sinful Passions and Infirmities: But They are gone to a Place where all Trouble is over; Their Spiritual Warfare is at an End; and They have put on the Glorious Crowns of Victory and Triumph. They have left behind Them Friends, which were endear'd by the Bonds of Nature; but are admitted into Better Society than can be enjoy'd among the Best of Men on Earth. They were formerly expos'd to Fears, Melancholy Apprehensions, and Disquiet about the Events of Things; and *are taken away from all the Evil to come*. They have parted with frail and crazy Bodies, which were subject to a Train of numberless Infirmities, for a full Assurance of receiving such as shall be Incorruptible, and every way fitted for the Purposes of a Blessed Immortality. In a Word; They have exchange'd a State of Sin, Weakness, Ignorance, Folly and Imperfection, for a State of absolute Purity and Holiness.



It may be expected that I should say Something of the NOBLE PERSON, whose Obsequies We now commemorate: And tho' Discourses of this Nature are not design'd for the Commendation of the Dead, but for the Instruction of the Living, I think my Self oblig'd to touch a little upon the Former; yet so, as not to exceed the Bounds of Truth and Decency: For such an Extream would be the more Criminal, as it relates to One, who in His Life Time appear'd very far from affecting Popularity.

His LORDSHIP's Judgment of Persons and Things, was Clear, Solid, and Penetrating; and His Discourse, Open, familiar, and Improving, to Those who had the Honour and Pleasure of His most intimate Conversation. He seldom car'd to enter much into Politics, tho' very Few understood them better. Books were His chief Diversion; and He had a ready Command of what was valuable or instructive in Them. As His Temper was generally even, free from the Ruffles of Passion, and excellent in it self; so nothing but a chosen Retirement, chiefly occasion'd by a very long ill State of Health, could have hindered His Personal Abilities, both natural and acquired, from shining in a more Diffusive Light. He had a very Just and Honourable Zeal for Our Excellent Establish'd Church and its Interests; yet, not without a Charitable Latitude towards Those who conscientiously differ'd from it: Nor was He a less Zealous Advocate for Our Happy Civil Constitution and Liberties. He always declar'd Himself an Hearty Lover of the Public Peace, and of such Measures as He thought most directly tending to perpetuate so invaluable a Blessing: And, as He perfectly understood, so He practis'd those Vertues which conduce to the Quiet and Happiness of Social Life. He was a very great Oeconomist and a most exact Manager of His private Affairs: Yet, on Some special Occasions, He shew'd Instances of a very Generous Liberality, to a Degree uncommon, and in a Way as much conceal'd from the World as possible. Neither was His LORDSHIP less solicitous for the Public Good: For, when



when, thro' Some disagreeable Events, or the Caprices of the People, the National Credit has been endanger'd by a sudden Run upon the Bank, He has immediately thrown in large Sums to support it; as He had, both a better Way of judging than many Others, in respect of Danger, and a due Regard to the common Safety. One Thing I ought also particularly to mention, which, like *a City on an Hill*, cannot be hid: I mean that Pious Work of rebuilding the Decay'd Church of *Shipborn*, in a very Regular Beautiful and Sump-tuous Manner; a Work, which will, as *a precious Oyntment*, embalm His Memory to After Ages. But what I shall chiefly observe, is, That in His Last Sicknes, so long as He retain'd the Use of His Reason, He bore the Painful Decays of Nature with great Meekness and Patience: And, by His frequent Desiring the suitable Appointed Prayers, both from His own Domestic Chaplain and my Self, together with His Devout joyning in Them, He had recourse to the true Means of Support in that Hour of Trial, which needed the strongest Consolation from above; and thereby appear'd to leave the World in a truly Pious Disposition: So that We may charitably hope He has made the Blessed and most Advantageous Exchange which I have been Describing.

*To which Happy State, God Almighty, in His due Time, by a constant Course of regular Piety, bring Us all, thro' the Merits of Jesus Christ: To whom, in Unity with the Holy Ghost, be ascrib'd all Honour and Glory, Adoration and Praise, both now and for ever. Amen.*



**F I N I S.**